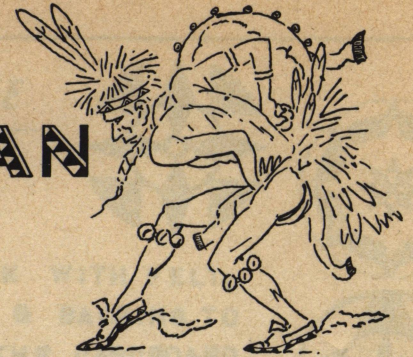


THE AMERICAN INDIAN HOBBYIST



VOL. I, NUMBER 3

Los Angeles, Calif.

NOVEMBER 1954

The editor would like to use this space each month to express his own personal views on debateable subjects. The editorial last month on authenticity was an example of this. I don't intend to set any trends or patterns, each Indian Study Group must decide for themselves what action they will take. I hope these editorials will fulfill the twofold purpose of, making old established groups give some thought to the problem presented and secondly to help new groups decide upon a plan of action.

This month I have chosen the subject of wearing swim trunks or other protective clothing. I've run into many groups that use trunks and an equal number that don't, I am sure that each group can give plenty of valid reasons as to why they are right & the other group is wrong. Let's examine some of these reasons.

In the interest of authenticity, we can definitely state that the early Indians did not wear bathing trunks under their clouts. Therefore we are being more authentic if we do not wear them either. This is reason enough for most groups, but it also just looks better not to wear them, especially if the dancers are well built.

Why then do so many groups wear protective covering? Have you ever danced for a young mixed audience? Little girls have a habit of giggling at a bare thigh, which disrupts the program no end. Have you ever danced out of doors on a cold night, or in Mesquite infested country? If so you will want to wear all the clothing you can get into. Then there's the case of the boy who lost his clout right in the middle of a dance, which ruined the whole show not to mention the boys dignity.

Ofcourse modern Indians wear protective cover, and they have been doing so for years. (See the old Sioux picture of last month) There is also the matter of body paint which is both costly and messy, but necessary to convert pale white men into Indians.

What then is the solution? I suggest a happy medium. If the group is to dance for an all male audience as in a summer Boys Camp, or for Boy Scout or similiar organizations, then no trunks are necessary and you will do better without them. On the other hand if you are to dance for a mixed group or on a cold night some sort of protective cover is necessary. We know of some groups that never wear trunks and of others that wear not only trunks but also leggings and shirts even on the hottest of days. Why not a happy medium? Every boy has a pair of trunks he can pack with his regalia, and they may come in handy some time for a swim.

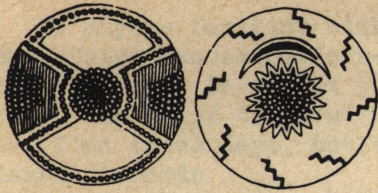
Nov 1 - Dances at Taos, New Mexico
Nov 12 - Harvest Corn Dance at Jemez & Tesuque Pueblo, New Mexico
Late Nov. or early Dec. - Zuni Shalako. If you plan to go to Zuni for this be sure to read the Paul Coze article in the November Arizona Highways magazine.

We would like to know if anyone is using this information. We may drop it and run a series of Summer tours instead.

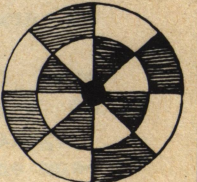
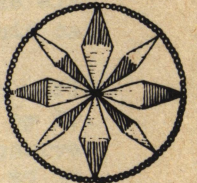
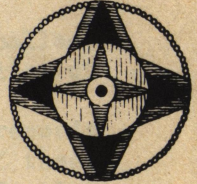
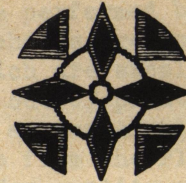
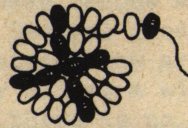
How about sending in a feature story on your Indian Dance group?

I'd like to thank the many people who have sent in such nice letters about the magazine. I really appreciate their comments. I wish I could print some of them, but I just don't have enough pages in the magazine. How about the rest of you writing? I want you to feel that this is your magazine. Send in your suggestions.

We are now in our third issue and feel that we have really come a long way since we started. We have added two more pages and feel that the magazine is now better than ever, but we are still trying to improve. Once again help with your suggestions.



BEAD A ROSETTE



DRAW YOUR DESIGN ON A THIN CARDBOARD. BACK WITH FELT, LEATHER, CANVAS ETC. SEW THRU CARDBOARD & BACKING TO GIVE A FLAT APPEARANCE. THE BEADS COVER THE CARDBOARD

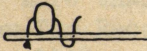


FIG. 1

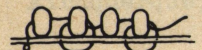


FIG. 2

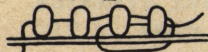


FIG. 3

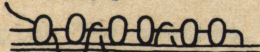


FIG. 4



FIG. 5

1. START BY SEWING ON THE CENTER BEAD.
2. SECOND ROW, STRING 2 BEADS & BACK THRU 1.
3. THIRD ROW, STRING 4 BEADS & BACK THRU 2.
- USE THE RUNNING STITCH AS ILLUSTRATED.
4. CONTINUE WITH 6 BEADS & BACK THRU 3.
5. FIG. 5 SHOWS HOW TO END A ROW.
6. FIG. 4 SHOWS A METHOD WE LIKE TO USE AFTER THE 5TH ROW. STRING ENOUGH BEADS TO GO 1/2 WAY AROUND, THEN GO BACK & TIE DOWN WITH THE SAME THREAD.
- FINISH ALL ROSETTES WITH 2 BEAD EDGE.

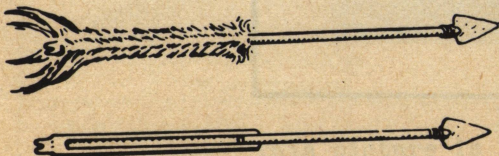
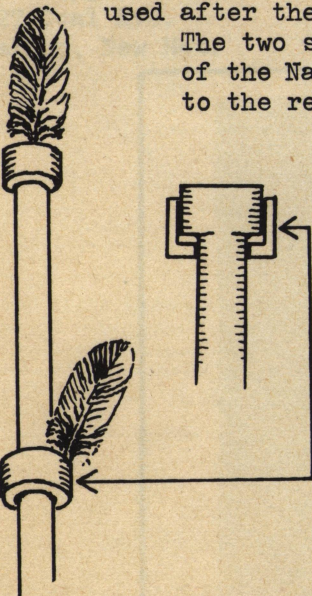
MORE NAVAHO MAGIC

Our Navaho Feather Dance of last month met with with such a fine response that we have decided to devote our dance column this month to more Navaho Magic. We suggest that they be used after the Feather Dance, perhaps as intermission entertainment.

The two stunts outlined below were performed by the Navaho on the last nite of the Navaho Mountain Chant ceremony. For more detailed information refer to the references listed for the Feather dance.

FEATHER WAND TRICK - A huge fire is lighted in the center of the ceremonial ground. The Fire Dance has just concluded and the Feather Wand Dancers appear. They are dressed like the Fire dancers with a simple white clout and the entire body painted with white clay. They race around the fire several times, each trying to burn the tip fluffie off the wand. This is not an easy task, as the heat of the fire is intense. Some crawl up to the fire, others just race up and back untill all have the tips burned off. At a given signal the fluff miraculously reappears. This is done by holding the sliding section, with the fluff attached, (as shown in the sketch) tightly in the palm of the hand. A slight downward whip and the section slides up to the end. Use a little imagination in this stunt.

SWALLOWING THE PLUMED ARROW - This is one of the few stunts that is not strictly a show dance, it still has some sacred significance. A single dancer comes out and displays his arrow. He holds it up and points to a spot, indicating how far he will swallow it. He then grasps the point in his teeth & pushes down, apparently swallowing the arrow, but actually he just telescopes the two sections. The arrow is made as in the drawing. Use a flint point. The top section can be a hollow cane or a split and hollowed piece of wood.



Recordings Of Indian Music By Gene Wescott

To anyone familiar with the dances of the American Indian as performed by native groups, these dances performed without the accompanying songs or chants are completely unsatisfactory. In recent years records have become available which are excellent for learning the songs to go with the dances. Several good albums are out of print and are a rare find these days, but the albums listed below are available at reasonable cost.

Canyon Records

834 N. 7th Ave.

Phoenix, Arizona

This company offers a wide selection from the Plains and Southwest tribes. There is no substitute for quality and these records are made on good equipment and have the best fidelity of any Indian records.

They offer single records at \$1.31 plus postage. They also have an album called, "Natay, Navajo Singer" on 45 and 78 rpm for \$5.75 or LP at \$4.20. Send for a list of their more than 75 titles. See their advertisement in this issue.

Tom-Tom Records

Box 1493

Albuquerque, N. Mex.

A San Juan Indian named Manuel Archuleta made 12 records on 78 rpm of the Southwest and Navajo tribes. Most of these records are good and they are priced at only \$1.00. He also distributes records for other companies. Write him for his catalogue and see his advertisement in this issue.

Folkways Records

117 W. 46th St.

New York 19, N.Y.

Folkways specializes in folk music from all over the world and have only two Indian albums. These were recorded by Dr. Willard Rhodes of Columbia University on the various reservations. Their album "Sioux & Navajo" #1401 on 78rpm is \$7.33,

plus 75¢ postage, or LP 401 at \$5.75. Their other album is "Music of the Indians of the Southwest"; # 1420 or LP 420 at the same prices.

American Indian Soundchiefs

713 N.W. 33rd St.

Oklahoma City, Okla.

Recording Lab

Division of music

Library of Congress

Washington 25, D.C.

This is an outfit run by Oklahoma Indians who have the largest selection of records. However, most of these do not have professional fidelity. Send 20¢ for their catalog.

The Government has a long term project to record the music of the various Indian Tribes. The present records are of good quality but somewhat expensive.

Albums # 6 & 17 are Iroquois music at \$8.25. Album 22, LP 22 "Songs of the Chippewa". A new series of records have just been released by Willard Rhodes. These cost \$4.50 each: LP34 Northwest Coast; LP 35 Kiowa; L36 Indian Songs of Today; L37 Delaware, Choctaw; L38 Paiute; L39 Plains; L 40 Sioux; L41 Navajo; L42 Apache; L 43 Pueblos.

Kastning Music

227 Coal Ave.

Gallup, New Mex.

They have several good records from the Gallup Ceremonial at \$1.25 each. Write them for a complete list.



Photo courtesy Southwest Museum

PLUMED ARROW SALLOWER

This picture is from the 5th Annual Report of the Bureau of Ethnology-Smithsonian Institution, 1883 - 84

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Chief Spotted Back Hamilton
Cheyenne Dave Group
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Laughing Boy ... Tseyia Chee
Ignacio Ute Singers
San Carlos & White Mountain Apaches
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ARTS & CRAFTS. WANTED: EARLY NORTHWEST COAST
AND ESKIMO MASKS AND CARVINGS. CRESTVIEW 1-3982



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Beads,

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GREY OWL INDIAN CRAFT CO.

4518 SEVENTH AVENUE
BROOKLYN 20, N. Y.

SAY YOU SAW IT IN THE 'HOBBYIST'

Sioux Back Bustle

Start with the base as in Fig. 1, it is a piece of rawhide 8" X 12". Wet & bend as shown. The two spikes, long tail feathers in this case, are sewed in place at the top. The two trailers are of blue trade cloth 6" X 30".

They have a dowel sewed into the top. Use stiff wire for the hooks. Cover with 10"

wings with red tips

Punch two holes for the

bustle and attach the belt, a piece of colored cloth.

The finished bustle and the method of putting it together are shown in Fig. 8. Use a mirror or some fancy individual decoration for the center rosette. The rawhide in our example is from an old parfleche.

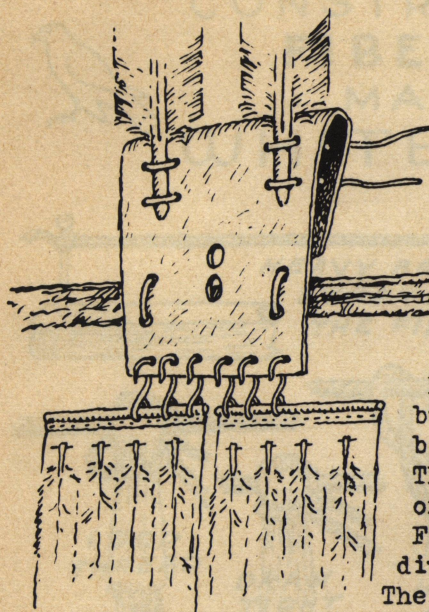


Fig. 1

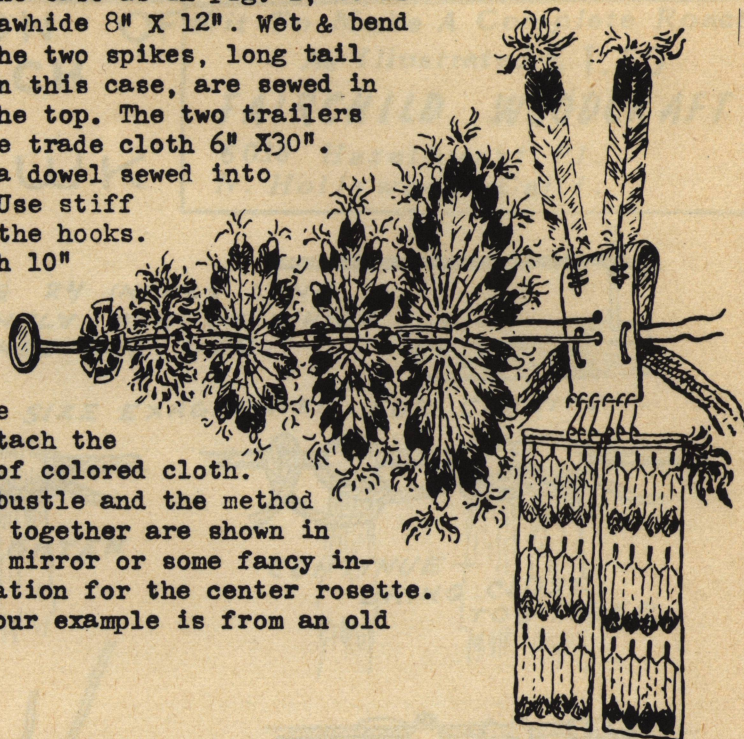


Fig. 8



Fig. 2

The first row is of 12 Turkey tail feathers. Use only 4" of the tip. Dye these yellow and sew right thru the quill.



Fig. 3

The second row is of 16 Owl wing feathers. Pull web back and cut off base leaving feather 6" long. Alternate 8 red and 8 yellow. These are also sewn right thru the quill.



Fig. 5

The third row is of 12 small eagle wing feathers 7" long. The base is prepared as in Fig. 5. Tie on Yellow tips.

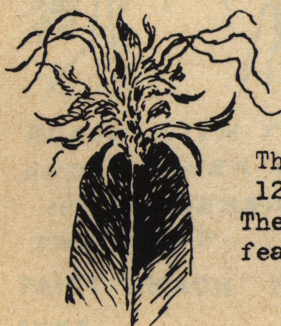


Fig. 4

The fourth row is the same of 12 ten inch feathers and red tips. The fifth row is the same of 11 feathers and green tips.

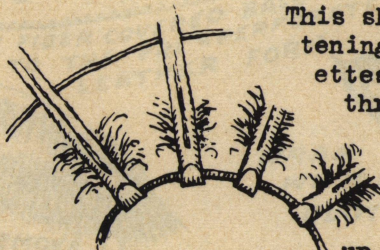


Fig. 6

This shows the manner of fastening the feathers into rosettes. The lower string goes thru the loops. In row 1 & 2 it goes right thru the quill. The upper string goes thru the quill about half way up the feather.

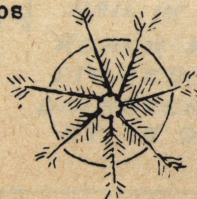


Fig. 7

This is a diagram to show one complete row in place, with the upper and lower strings in place.

NOTE: The discription above is of an old Sioux bustle in the authors possession.



CONSTRUCTION OF FIBER ROACH MADE BY WHITE HAWK

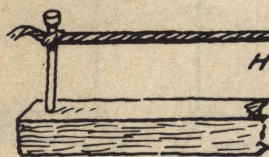
Kit To Make A Complete Roach

As Illustrated \$1.50

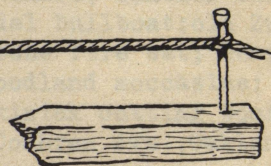
FAIRCHILD WOODCRAFT

6036 Hazelhurst Pl.

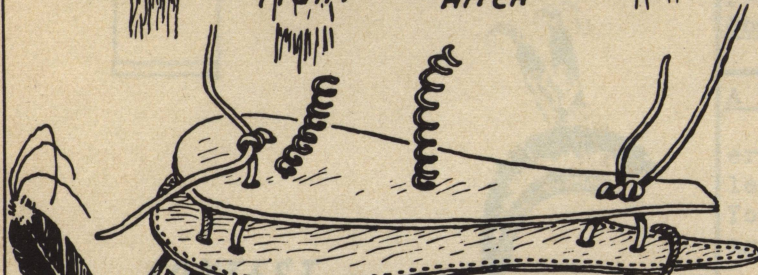
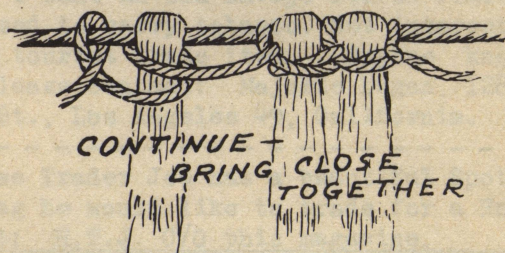
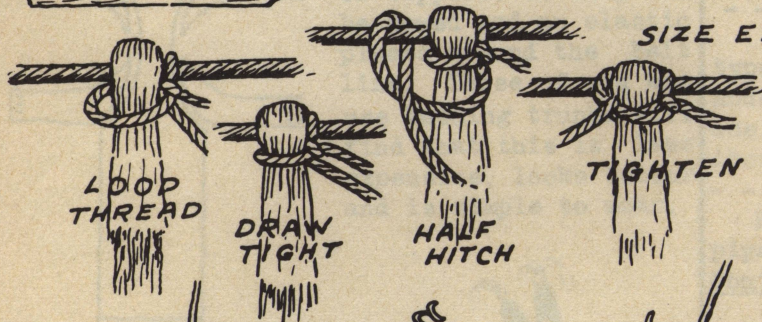
N. Hollywood, Calif.



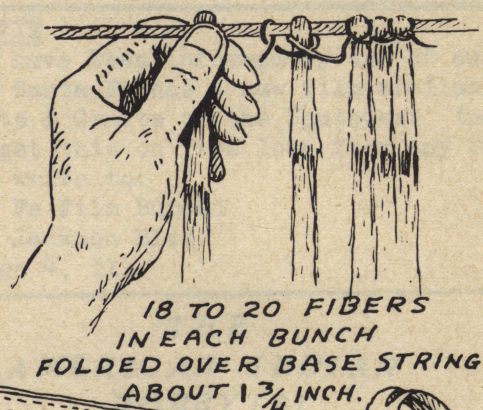
HEAVY BASE STRING 24 INCHES LONG
STRETCHED TIGHTLY AND ON WHICH
THE FIBER BUNCHES ARE TIED.



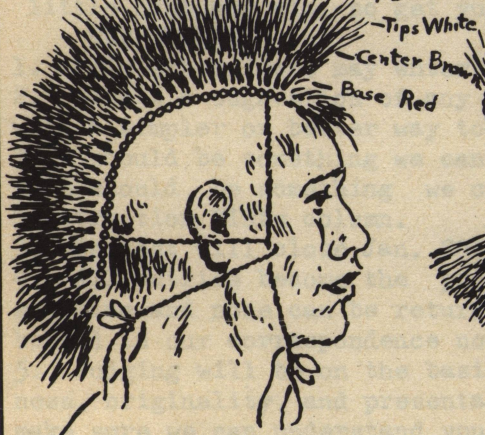
SIZE EXAGGERATED FOR CLARITY



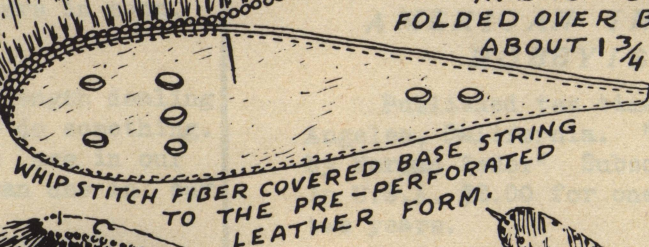
THE SPREADER, WITH
COIL SPRING FEATHER
HOLDERS, TIED
LOOSELY IN
PLACE.



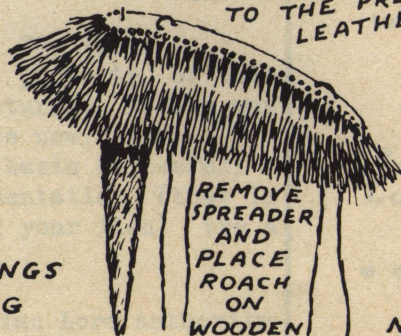
18 TO 20 FIBERS
IN EACH BUNCH
FOLDED OVER BASE STRING
ABOUT 1 3/4 INCH.



Tips White
Center Brown
Base Red



WHIP STITCH FIBER COVERED BASE STRING
TO THE PRE-PERFORATED
LEATHER FORM.



REMOVE
SPREADER
AND
PLACE
ROACH
ON
WOODEN
FORM.

WRAP
WITH WIDE
CLOTH STRIP.



ROUND WOODEN FORM WITH
NAIL IN END FOR ATTACHING
ROACH WHEN ROACH IS TO BE
STORED AWAY. SIZE 1 3/4 INCH
DIAMETER AT LARGE END.
BY 15 OR 18 INCHES LONG.

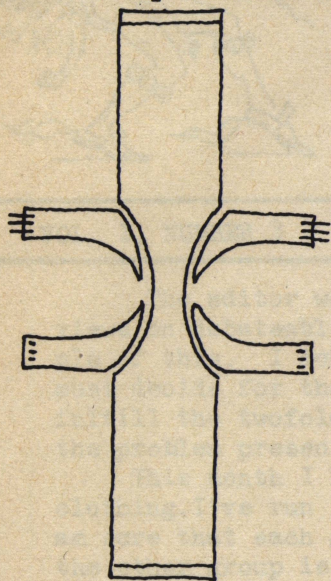
ROACH WITH TIE STRINGS
AND MANNER OF TYING
WHEN WEARING ON
THE HEAD.

PAINT ROACH WITH COLORED
INKS.

Construction Hints

Here is an example of the type of hint which may win you a porcupine hair roach.

This idea was borrowed from the Migisi Dance Group of Whitier, California.



It is a clout with the bathing trunks built in. The pattern is shown in the sketch. The 4 side pieces are sewed to the clout. They are fastened at the sides with laces or zippers. Or they can be sewed and an elastic placed around the belt line. Those of you who use bathing trunks will find that this is less expensive, looks better and is simple to wear.



CONTEST

Have you entered our contest yet, or do you already have a dozen roaches? Any simple little hint may win, so get yours in soon.

THE RULES:

1. Only subscribers may enter.
2. submit a suggestion of any length dealing with a simpler or better way to do something. This should be something we can use in our Construction Hints column.
3. Contest will close Jan. 20, 1954.
4. All entries become the property of this magazine and none can be returned. We are way behind in our correspondence now.
5. Judging will be on the basis of usefulness, originality, and presentation (that is make sure we can understand your idea) try a sketch, it may help.

The judges are:

Win Fairchild - Noted Indian Lore Authority
Ernest Klann - Lecturer on Indians
Norman Feder - Editor of this magazine

The prize is a Porky roach, this is an old Sioux roach in good condition. It has yellow deer hair and two Eagle roach feathers.

Several people have asked about what the prize, a Porky Roach is. For these we have a little drawing at the top of this column.

Horse Trader Joe

We would like to make this a monthly column, if we can get you, the reader, to send in your wants and trade items. These are free if you are a subscriber. Keep them brief & Indian.

Where can I obtain a rawhide bonnet case; a Pacific Coast squaw skirt; leather clout (Old); backrest tripod; model bullboat; old Zuni hidden ball set; flint & stone fire set; beavers teeth dice; undecorated Woodland moccasins; S. Calif. pottery pipe; Kinnikinick cutting board?
Charles Miles, 5070 Cochran Ave., Oakland, Calif.

I want an old Navajo Silver Flask of the type used to carry tobacco. Not interested in a modern tourist trade item. Anyone knowing of one, please contact: Majorie Dugan, 12849 Marlboro St., Los Angeles 49, California.

Horse Trader Joe has a beautiful Spot Stitch pipe bag he would like to trade for a Hopi Kilt
Contact: H.T.J. C/O this magazine.

A NEW MOVIE

We have been informed by one of our readers that Santa Fe has a new film available called "Arts & Crafts of the Southwest Indians". You can get this on free loan from any Santa Fe agent or write to:

Santa Fe Film Bureau
80 E. Jackson Blvd.
Chicago 4, Ill.

THE AMERICAN INDIAN HOBBYIST

Published ten times a year at Los Angeles, California. "Copyright, 1954, by Norman Feder" Subscription rates: In U.S.A. \$2.00 for one year; \$3.75 for two years.

Norman Feder - Editor & Publisher
Clarence Ellsworth - Artist

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